

LLANEA.

Spiti
51 a

789

Bushans of Pin. It has three edges and an elaborate handle.

An old trick of the Bushans, which I have seen them perform, is to wave the magic dagger over a stone and then to place the stone on a man's chest and break it in two by hurling another stone on to it.

Amulets.

751

The *shungwa* is an amulet containing a paper, with *mantras* and prayers against sickness, falling stones and so on, written by some well-known abbot.

The *chhoh skus* is an amulet specially worn during a journey.

Lucky and unlucky days.

777

Special days are lucky or unlucky for special acts; e. g., starting on a journey, cutting a crop, sowing a field, and so on. Everyone knows these, and *lamas* are only consulted for special occasions.

Unlucky days for journeys, when there is no time to wait, are thus evaded. All you have to do is to walk 20 or 30 paces in the opposite direction to that of your journey and you can go on your way rejoicing.

There are no lucky days for crossing the Spiti River.

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Unlucky days for actions, which must be performed, are thus evaded. Call a *lama* to read certain *mantras* and pay him a fee in money or grain and all will be well.

Hares.

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The people of Spiti will not eat hares, as they hold them to be a kind of donkey. The name for them (*ribong*) means wild ass.

Earthquakes.

823

The God of the Earth is a frog and occasionally shakes it, as it is balanced on his back.

Deformities.

732

777

A child born with an extra finger is lucky, but a child born with the number short or with the fingers incomplete is unlucky. The people do not admit killing off such children.

called *Shrub-zhing* (*sGrub-zhing?*), that is a small field put aside to supply her with some modest means of subsistence.

The widow of a deceased eldest brother is otherwise at liberty to leave the house and family. But her choice must be made at once, at the death of her eldest husband; should she not avail herself of this opportunity, she remains the legal wife of the surviving brothers and she will lose her claim to separation, unless she formally divorces them later.

If a family of brothers, married in *bag-ma*, dies without issue, their unmarried eldest sister is entitled to the inheritance, if she continues to live on the family property. If she is married in *bag-ma* elsewhere, she can occasionally divorce in order to inherit the property. Otherwise, the next-of-kin who become the heirs are the father, the mother, the widow of the deceased (if she continues to reside in the family house), the eldest of agnates, the *p'ha-spun*, in that order of precedence.

Unless a widow inherits the property, she is only entitled to maintenance during her lifetime. She will receive *To-zhing* if she is an only or the eldest wife; if she is a second or other subsequent wife, she will only receive *Shrub-zhing*. If, on the other hand, a widow inherits the property, she is entitled like an eldest daughter, to take a *mag-pa*; she must, however, hand on the ancestral property complete at her death, to the heirs which she may have with her new husband, or to the next-of-kin of her late husband who are entitled to receive the succession.

If an eldest daughter, who has inherited the family property, dies without issue, her *mag-pa* is entitled to succeed to it, provided that he marries a relative of his deceased wife's family. If he, again, has no children, after his death his second wife will inherit the property if she survives him. If she does not, the relatives of his first wife will be the heirs. An heiress may make a gift of property to her *mag-pa* during her lifetime, to make sure of his possession in case of her death. Such a gift is perfectly legal, and often takes place.

Self-acquired property, as opposed to ancestral property, can always be made the object of a gift by a proprietor. He can also leave it by will to other heirs than his legal ones, despite the fact that he is not entitled to do this with family property. In some parts of Ladak (Tangtse), if a son is suffering from some incurable physical defect, a father is entitled to skip him and to arrange beforehand for some other heir to take his place.

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